



EPISCOPAL NEWS SERVICE

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97-2031D

Sexuality debate heats up before Lambeth Conference

(ENS) A war of words about the variety of opinions on homosexuality within the Anglican Communion heated up in November when an outspoken liberal U.S. bishop and the evangelical Archbishop of Canterbury clashed in a series of public letters.

Strong accusations were made and tempers apparently flared during a harsh exchange of letters between Bishop John S. Spong of Newark, New Jersey, and Archbishop of Canterbury George Carey after Spong sent a "white paper" on homosexuality to all of the worldwide church's leading bishops.

In the paper, Spong accused Carey of showing "no moral credibility" and "disappointing those who expect more of his leadership role." He demanded that homosexuality be "openly and authentically" discussed at next summer's Lambeth Conference of Anglican bishops and questioned Carey's ability to lead such a discussion in an impartial manner.

Carey immediately responded, accusing Spong of using a "hectoring and intemperate tone" and inflaming an already explosive situation as nearly 800 bishops from around the world prepare to gather in Canterbury next July for the decennial Lambeth Conference.

Carey said he fears that the entire Lambeth Conference would be jeopardized by a "showdown" on the sexuality issues. The conference is an advisory gathering which helps to set the worldwide agenda for the church.

Carey warned Spong and the other bishops of the "divisive potential of this, not just for the communion, but for people more generally. If bishops come to Lambeth expecting a showdown on this issue, I am quite clear that there will follow a very negative and destructive conflict. . ."

"I am fearful that when we meet at the Lambeth Conference in 1998, we will act out of our long-standing ignorance and fears, instead of out of the Gospel imperative and thus deal one more violent blow to these victims of our traditional prejudices," Spong wrote, adding he intended to "challenge the prejudice and ignorance that I believe has been inflicted upon this communion."

"I assure you that there will be open and honest debate on all issues that concern our Communion," Carey responded. "I expect that to characterize the discussion on homosexuality. I understand that you feel passionately about this, and that you have the support of a significant number of bishops. However, I ask you in turn to recognize that a very large number of bishops from all over the world disagree with you with equal passion."

97-2032D

Lutherans and Episcopalians appoint team to prepare revised proposal for full communion

(ENS) In the wake of a narrow Lutheran rejection of the Concordat of Agreement calling for full communion between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church, a drafting team has been appointed to prepare a revised proposal in the next few months.

At its mid-November meeting in Chicago, the ELCA Church Council asked the presiding bishops of the two churches to appoint the small drafting team and a larger panel of advisors "to reflect the diversity of opinion on this matter with the ELCA" and have a document available for next spring's meetings of ELCA synods.

ELCA Presiding Bishop H. George Anderson outlined the assumptions for the process leading to reconsideration at the council meeting. Referring to the primary stumbling block in the Lutheran vote, Anderson said that "the document will include the historic episcopate, shaped in a way that is congenial to Lutheran theology and doctrine of ministry."

Anderson has appointed three Lutheran members of the drafting team, headed by Dr. Martin Marty, professor of religion at the University of Chicago. Other members are Prof. Todd Nichol of Luther Seminary in Minnesota and Dr. Michael Root of the Ecumenical Institute in Strasbourg, France.

Presiding Bishop Edmond Browning has appointed the Episcopal Church's members of the drafting team. Bishop Christopher Epting of Iowa will chair a team that includes the Rev. William Norgren, former ecumenical officer of the church, and Prof. J. Robert Wright of the General Theological Seminary in New York.

"These are excellent choices and I'm encouraged that these drafting teams will be able to move things forward," said the Rev. David Perry, the Episcopal Church's ecumenical officer. He added that the two churches were already laying plans for cooperation in producing the educational materials the Churchwide Assembly asked for. "We are preparing models for dialogue at the synodical and diocesan level, as well as a list of speakers, workshops, videos and CDs," he added.

97-2033D

Bishop of New Jersey confronts polarization of diocese in reconciliation meeting

(ENS) In an effort to move the diocese into what he called "the next phase of healing and reconciliation," Bishop Joe Morris Doss of New Jersey directly confronted criticism of his leadership that recently led the Standing Committee and Diocesan Council to call for his resignation.

"Conflict can be the sign of a growing body," Doss said in a 45-minute address during a November 15 day of reconciliation at the cathedral in Trenton, but "when conflict

divides the body, then we have a problem. When conflict leads to nothing but pain...when conflict turns the body against itself...when conflict results in the exclusion and shunning of any parts of the body, then we have a problem."

Contending that he understands the pain and shares in it, and admitting that he has contributed to it by mistakes he has made, Doss said that he was sorry--and offered his repentance. "I think most of you will agree that we have entered a radically new day, with terrible new demands, calling for very real changes," he told a standing-room-only crowd of more than 800 jammed into the cathedral.

"Nothing has been done which can separate us," Doss said. "I am not going to abandon you even if you want me to. I am committed to you. We are bound by our baptismal covenant," he added. "I am asking supporters and detractors alike to examine our motivations, our tactics, our sins and confess them and make amends--and then go forward and be blessed with the grace of reconciliation with one another and to God."

In calling for the bishop's resignation, the Standing Committee and Diocesan Council said that they were convinced that the diocese could not move towards healing under the leadership of Doss. In a pastoral letter sent to all congregations October 31, Doss said that he would not resign.

The black caucus objected to the ground rules for the session and led a walk-out that included about a third of the congregation. On the cathedral lawn they passed out prepared statements. "How many times have we gone through this charade in the past four years?" said George Moore, a spokesman for the black caucus. "Your open, superficial acts of penitence and promise of reconciliation clearly meant nothing," the stinging statement said. "You are the same vindictive, dysfunctional, lying, deceitful person with the charm and coyness to fool those who have not yet had the opportunity to get to know you," he wrote.

After the bruising conversations in the morning, participants gathered for Eucharist and the mood shifted. "This diocese does not need a new bishop," said the Rev. Neil Alexander of the University of the South in Sewanee in his sermon. "It needs a new heart...a fresh outpouring of the Holy Spirit to convict us of our sin and to console us in God's mercy.

97-2034D

Chicago provides poignant moment on the transition journey for Browning and Griswold

(ENS) In what turned out to be one of the most poignant diocesan visits of his 12 years, Presiding Bishop Edmond Browning was warmly welcomed to the Diocese of Chicago November 21 by the man who will succeed him, Bishop Frank Tracy Griswold III.

Griswold called the visit "a wonderful irony. Our intent was to thank him for his ministry but I had no idea that it would also involve my own transition."

The visit, scheduled long before Griswold's election last summer as the 25th presiding

bishop, was the last for Browning and he held an open dialogue with delegates to the convention, saying that he was "delighted to join you in these very, very interesting days."

In a wide-ranging conversation that incorporated expressions of deep feelings and flashes of humor, Browning said that his office in New York "is looking strange. The photos and mementos are already on their way to the retirement home in Oregon--the Japanese prints, Navajo rug, photos of Desmond Tutu and Archbishop of Canterbury Runcie, even the wedding photo with Patti," he said. "The office may be looking sad but it is also exciting, empty, expectant. And Frank Griswold looks good in the office."

At a banquet in their honor, Griswold praised Browning's "absolutely consistent call for inclusivity" in the church, adding that he had "never met anyone who has a more pastoral heart." In response, Browning said that he was "deeply grateful to God for Frank's election." Phoebe Griswold, who faces a transition of her own, thanked the diocese for "allowing me to be myself."

The diocese is honoring Griswold with a fund for new congregations. The goal of \$1 million would be used "to provide seed money to develop new congregations and to re-start existing congregations where the community and circumstances have changed."

97-2035D

Church must be active in times of conflict, experts say

(ENS) Surviving on the front lines of Christianity includes praying while bombs explode in Panama, protesting racism, mopping up blood after police attacks in Kenya, and working quietly behind the scenes in the Middle East, a panel of Anglican Church leaders told supporters of the Office of the Anglican Observer at the United Nations.

In a series of stories described by ABC news anchor Peter Jennings as "brave, meaningful and very personal," Archbishop David Gitari of Kenya, Bishop Coadjutor Riah Abu el-Assal of Jerusalem, former U.N. Ambassador Andrew Young, and Dr. John Kater of the Church Divinity School of the Pacific, shared their sometimes harrowing experiences at a benefit evening for the U.N. Anglican Office on November 13 at St. Bartholemew's Church in New York.

The church exists on the edge of crisis in many places, Bishop James Ottley said in opening remarks. "I see the resilience and faith of people in the face of destruction." Ottley, former bishop of Panama, is director of the U.N. office.

"The church cannot avoid conflicts" in the world, said Bishop Riah. "The church is under obligation to be involved, in sharing the truth, in telling the facts. Ultimately, peace and reconciliation will come."

Reciting a chilling history of Kenya's post-colonial attempts to move toward democracy, Archbishop Gitari recalled his role in ecumenical efforts to correct a corrupt regime.

Some of the protesters "paid with their lives for striking out against the evils of the government," Gitari said, recalling that "the police beat people in All Saints Anglican

Cathedral in Nairobi" this summer for protesting government abuses by Kenya's President Daniel arap Moi. After a public cleansing service of the cathedral, Gitari said, "Moi decided to make some changes. He knows we are not alone in this world. He will never attack the Anglican Church or cathedral again."

Being part of a global support network was a theme repeated throughout the evening. "Sometimes we feel we are all alone," Riah said. "But we know we follow in the footsteps of the prophets."

Ambassador Young said the role of the church should be "prophecy, ministry, resurrection and reconciliation" in a world besieged by crisis. Young, who was deeply involved in the Civil Rights movement in the U.S., also said the church has a special obligation to "pastor the people in power." He added that when the church is clear about its mission--such as its anti-apartheid policies in South Africa--it is very strong and effective. "We have not been that clear in other areas," he said.

The church exists in context," Kater added. "And that context shapes the way ministry happens."

Recalling the "long dark nights" of the Panama invasion, Kater said that as the bombs fell and neighbors gathered for comfort in a desolate city "the only thing to do was to celebrate the Eucharist. The church is countless faithful people when violence is on the loose" who are more powerful than all the bombs, he asserted. The church can be a powerful participant in world affairs because "the gospel speaks to the whole of the human condition," Kater said.

97-2036D

Vermont civil suit raises First Amendment issues about bishops' leadership with clergy, congregations

(ENS) A civil suit judgment handed down by a Vermont jury against the Diocese of Vermont has raised questions regarding First Amendment separation of church and state authority and the confidential relationships among bishops, clergy and congregations.

The case involves a civil suit filed by the Rev. Richard Lacava, former vicar at the Church of Our Saviour, Sherburne, who claimed that Vermont Bishop Mary Adelia McLeod had discriminated against him, intentionally caused emotional harm, breached a contract, invaded his privacy, portrayed him in a false light, and defamed his character. He sought \$2.2 million in damages.

By the time the jury awarded Lacava \$200,000 in his claim of invasion of privacy, all but three of his original claims had been dismissed. Lacava's charge that McLeod had discriminated against him because he is homosexual and a man was dismissed in a pre-trial hearing in July 1996, on the grounds that the First Amendment of the U.S. Constitution protects religious institutions against interference by the state in decisions regarding clergy employment. The claim of intentional emotional harm also was dismissed.

"The First Amendment's guarantee of the free exercise of religion includes the free exchange of religious thought and dialogue between a bishop and members of a parish," said Thomas Little, vice chancellor for the diocese who represented McLeod during the trial. He warned that the court's decision has "a substantial chilling effect on that free exercise, not for the Episcopal Church only, but also for any denomination, any organized religious group."

During the trial in early November, Vermont Superior Court Judge Alan W. Cheever dismissed claims of breach of contract and punitive damages. The jury decided on November 10 that there was no liability for defamation of character or portraying the priest in a false light.

Little has renewed a motion to dismiss the verdict on First Amendment grounds, and if that is denied, will file an appeal with the Vermont Supreme Court.

97-2037D

Maine elects priest from Chicago as church's eighth female bishop

(ENS) The Rev. Chilton Knudsen, canon for pastoral care in the Diocese of Chicago, was elected the eighth bishop of Maine on November 14. When she is consecrated she will be the fifth woman diocesan bishop and the eighth female bishop in the church.

Knudsen is a nationally recognized expert in cases involving sexual exploitation in the church. She succeeds former Bishop Edward Chalfant, who took a one-year leave of absence and resigned in May 1996 after admitting he had violated his ordination and marriage vows by having an affair with an unmarried woman.

Recognizing that the pain and stress from Chalfant's resignation is still evident, Knudsen said her first order of business will be promoting healing and reconciliation in the large diocese, adding, "I have a sense I need to be out there in the congregations for a lot of healing."

In addition to her work in Chicago--where she developed one of the most comprehensive sexual misconduct programs in the church--Knudsen has been a consultant to the Presiding Bishop's Office of Pastoral Development, the Executive Council's committee on sexual exploitation, and the Church Insurance Company.

Presiding bishop-elect Frank Griswold of Chicago said her election is a personal joy for him because "we will be able to continue to work together as bishops." He added that he knew of few people better suited for episcopal ministry. Knudsen "has shown incredible pastoral skill and forthrightness" in dealing with sensitive matter involving clergy and congregations, Griswold said, and has earned "a huge measure of respect" for her skills as a consultant and counselor.

97-2038D

Planned giving, other programs, grow at Episcopal Church Foundation

(ENS) "Planned giving has grown at a dramatic rate" during the past 30 months, William G. Andersen, Jr., executive director of the Episcopal Church Foundation, said November 14 in announcing new staff appointments. "Almost \$8 million has been given by Episcopalians on behalf of their congregations, missions, dioceses, and favorite ministries."

The increased response to long-term giving is resulting in an expansion of the foundation's planned giving ministry and the Cornerstone Project, which has produced educational and leadership materials for clergy and laity since 1949.

An expanded \$580,000 planned giving budget will support new staff, including the appointment of Jeff Werley of Westfield, New Jersey, as the new director of development programs in New York. Joining Werley in the expanded New York office as development associate is Julie Lucas, former senior assistant dean of admissions for Hofstra University. Also joining the New York office is Anne Ditzler, the foundation's new program associate, who will oversee graduate fellowship programs and coordinate three new initiatives for young adults.

Two new staff members will join the Cornerstone Project office in Memphis, Tennessee, and William S. Craddock will assume full-time leadership of Cornerstone. Joining Craddock are Ann Dillard, former director of Leadership Memphis and executive director of the Center City Commission in Memphis, as Cornerstone program coordinator, and Debbie Burnette as administration and communications assistant.

97-2031

Sexuality debate heats up before Lambeth conference

Carey, Spong tangle over statements on homosexuality

by Michael Barwell

(ENS) A war of words about the variety of opinions on homosexuality in the Anglican Communion heated up in November when an outspoken liberal U.S. bishop and the evangelical Archbishop of Canterbury clashed in a series of public letters.

Strong accusations were made and tempers apparently flared during a harsh exchange of letters between Bishop John S. Spong of Newark, New Jersey, and Archbishop of Canterbury George Carey after Spong sent a "white paper" on homosexuality to all of the worldwide church's leading bishops.

In the paper, Spong accused Carey of showing "no moral credibility" and "disappointing those who expect more of his leadership role." He demanded that homosexuality be "openly and authentically" discussed at next summer's Lambeth Conference of Anglican bishops and questioned Carey's ability to lead such a discussion in an impartial manner.

Avoiding a showdown

Carey immediately responded, accusing Spong of using a "hectoring and intemperate tone" and inflaming an already explosive situation as nearly 800 bishops from around the world prepare to gather in Canterbury next July for the decennial Lambeth Conference.

Sending a copy of his response to the recipients of Spong's letter, Carey said he fears that the entire Lambeth Conference would be jeopardized by a "showdown" on the sexuality issues. The conference is an advisory gathering which helps to set the worldwide agenda for the church.

Carey warned Spong and the other bishops of the "divisive potential of this, not just for the communion, but for people more generally. If bishops come to Lambeth expecting a showdown on this issue, I am quite clear that there will follow a very negative and destructive conflict. . ."

Strong words already flying

Spong issued his letter to the primates of the Anglican Communion on November 12 in London, outlining his "deep concern for a significant part of both our communion and the human race; namely the gay and lesbian population of our world."

His nine-page paper is partly in response to recent statements which have openly criticized the American church for progressive views on sexuality.

During the "Life and Witness" conference in Dallas this fall, a group of conservative African and American bishops said "it is not acceptable for a pro-gay agenda to be smuggled into the church's program or foisted upon our people--and we will not permit it."

Earlier this year, a statement issued by the Second Anglican Encounter in the South in Kuala Lumpur, Malaysia, chastised the Episcopal Church for "setting aside biblical teaching" by ordaining homosexuals and for considering same-sex unions. "This is totally unacceptable

to us," they wrote, and Archbishop Moses Tay of Singapore later threatened to move to "expel those provinces" considering such actions.

'Ignorance and fears'

"I am fearful that when we meet at the Lambeth Conference in 1998, we will act out of our long-standing ignorance and fears, instead of out of the Gospel imperative and thus deal one more violent blow to these victims of our traditional prejudices," Spong wrote, adding he intended to "challenge the prejudice and ignorance that I believe has been inflicted upon this communion."

Citing "dramatic new insights" in science and human behavior, Spong criticized the church for "suppressing homosexuality," which, he asserts, is "constant in every generation and society" and "part of the human and biological norm. It is not an aberration or a sickness that needs to be overcome."

Spong argued that the scientific evidence is "overwhelmingly accepted by the medical and scientific community" but continues to be rejected "by uninformed religious people who buttress their attitude with appeals to a literal understanding of the Bible. This same mentality has marked every debate about every new insight that has arisen in the western world over the last six hundred years. It is a tired, threadbare argument and has become one of embarrassment to the cause of Christ," Spong wrote.

Spong also personally attacked Carey's leadership, suggesting that he was acting out of his own prejudices and showed "no moral credibility" and of making "ill-informed statements" on homosexuality.

He also accused Maurice Sinclair, the Archbishop of the Southern Cone in South America, of misusing the Bible as a "weapon of repression" to condemn homosexual persons. He likened Sinclair's statements to the 17th century church's use of biblical passages to condemn Copernicus and Galileo for their discoveries of the universe, 18th century justifications for slavery, or 20th century distortions to "undergird segregation, apartheid and the second-class status of women. The Bible must never be used to give moral justification to prejudice of any kind," Spong wrote.

Carey reasserts openness

"I assure you that there will be open and honest debate on all issues that concern our Communion," Carey responded. "I expect that to characterize the discussion on homosexuality. I understand that you feel passionately about this, and that you have the support of a significant number of bishops. However, I ask you in turn to recognize that a very large number of bishops from all over the world disagree with you with equal passion."

Carey also reinforced his recent suggestion to create an international commission to consider the issues--similar to the Eames Commission which was created in 1988, after the last conference, to hold the communion together while it faced the possibility of women bishops.

"The conference will be less inclined to do so, however, if you, or indeed, others on the opposite side of the argument, intend to split the conference open on this matter," Carey wrote. "Do come in peace, do come to learn, do come to share--and leave behind the campaigning tactics which are so inappropriate and unproductive, whoever employs them."

Another shot

Spong immediately fired back another response, charging that Carey had not been quick to accuse the other bishops of being "intemperate" in the Dallas or Kuala Lumpur statements.

"Those statements made assertions about gay and lesbian people that were not just intemperate, but offensive, rude and hostile. Those statements went to far as to threaten schism if their point of view did not prevail or to break off communion with provinces of our Communion who disagreed with them.

"The statements also threatened to withdraw financial support from the work of the Church unless the Church's leadership endorses their point of view. That strikes me as a form of ecclesiastical blackmail," Spong wrote. "By your silence in the face of these affronts, you reveal quite clearly where your own convictions lie. That makes it quite difficult to have confidence in your willingness to handle this debate in an even-handed way."

Charging that Carey and other English bishops were more concerned with church unity than with truth, Spong asserted that "the church can live with divisions."

"Church unity is important to me, but it is not an ultimate value. Truth and justice are," Spong wrote.

"I seek, and will continue to do so in the future, to stand between the gay and lesbian people I am privileged to serve and the negativity and abuse of one more insensitive statement issued on this subject by those who, while quite sincere, are not well-informed," he said.

"I will come to Lambeth guided by the motto of my theological seminary [Virginia Theological Seminary], "to seek the truth of God whence it may, cost what it will," Spong concluded.

--Michael Barwell is deputy director of news and information for the Episcopal Church.

97-2032

Lutherans and Episcopalians appoint team to prepare revised proposal for full communion

by James Solheim

(ENS) In the wake of a narrow Lutheran rejection of the Concordat of Agreement calling for full communion between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church, a drafting team has been appointed to prepare a revised proposal in the next few months.

At its mid-November meeting in Chicago, the ELCA Church Council asked the presiding bishops of the two churches to appoint the small drafting team and a larger panel of

advisors "to reflect the diversity of opinion on this matter with the ELCA" and have a document available for next spring's meetings of ELCA synods.

ELCA Presiding Bishop H. George Anderson has appointed three Lutheran members of the drafting team, headed by Dr. Martin Marty, professor of religion at the University of Chicago. Other members are Prof. Todd Nichol of Luther Seminary in Minnesota and Dr. Michael Root of the Ecumenical Institute in Strasbourg, France.

Presiding Bishop Edmond Browning has appointed the Episcopal Church's members of the drafting team. Bishop Christopher Epting of Iowa will chair a team that includes the Rev. William Norgren, former ecumenical officer of the church, and Prof. J. Robert Wright of the General Seminary in New York.

Air of optimism

The actions have provided a fresh air of optimism in what could be a complicated process.

"We are attempting to consult as widely as possible and to respect the variety of concerns by those opposed to the Concordat and those who affirmed it," said Daniel Martensen, the ELCA director for ecumenical affairs.

"These are excellent choices and I'm encouraged that these drafting teams will be able to move things forward," said the Rev. David Perry, the Episcopal Church's ecumenical officer. He added that the two churches were already laying plans for cooperation in producing the educational materials the Churchwide Assembly asked for. "We are preparing models for dialogue at the synodical and diocesan level, as well as speakers, workshops, videos and CDs," he added.

Anderson told the council that he had met with Presiding Bishop Edmond Browning and Presiding Bishop-elect Frank Griswold III and said, "Each has assured me of the commitment of that church to continue on the journey with us as we seek to carry out the charge given by our assembly."

Clarifying role of bishops

The Episcopal Church's General Convention overwhelmingly approved the Concordat at its meeting last July but the ELCA Churchwide Assembly fell six votes short at its own meeting a few weeks later. The assembly then expressed its determination to present a revised Concordat at its 1999 meeting, in time for a response from the Episcopalian meeting in 2000.

Anderson outlined the assumptions for the process leading to reconsideration at the council meeting. Referring to the primary stumbling block in the Lutheran vote, Anderson said that "the document will include the historic episcopate, shaped in a way that is congenial to Lutheran theology and doctrine of ministry."

"If we want to do something different than that, we are at square one," Anderson added. "With two years to go, we can hope for another try with the historic episcopate and see if the church accepts that. The progress we can make between now and 1999 is to shape a document that will embody the historic episcopate and still be framed within Lutheran understanding," he said.

Ministry is a major issue

Most of the opposition among the Lutherans centers on what they perceive as significant differences in ministry. During the debate at the Churchwide Assembly, many rose to strenuously object to what they interpreted as a new role for bishops. Lutherans ordain to a single order of ministry while Episcopalians ordain to three--deacons, priests and bishops. Lutherans also elect their bishops to terms while Episcopalians elect them for life.

"Bishops function for mission and ministry as servants," Perry told the ELCA council. "The historic episcopate is not magical, it is the power of the Holy Spirit, working in a community for its life and faithfulness to the gospel of Jesus Christ."

Perry and others have cited misunderstandings, often based on a lack of contact between the churches, as a source of opposition. He is convinced that personal contacts and deliberate study will lead to deeper understanding--and a positive vote on the Concordat.

--James Solheim is the Episcopal Church's director of news and information.

97-2033

Bishop of New Jersey confronts polarization of diocese in reconciliation meeting

by James Solheim

(ENS) In an effort to move the diocese into what he called "the next phase of healing and reconciliation," Bishop Joe Morris Doss of New Jersey directly confronted criticism of his leadership that recently led the Standing Committee and Diocesan Council to call for his resignation.

"Conflict can be the sign of a growing body," Doss said in a 45-minute address during a November 15 day of reconciliation at the cathedral in Trenton, but "when conflict divides the body, then we have a problem. When conflict leads to nothing but pain...when conflict turns the body against itself....when conflict results in the exclusion and shunning of any parts of the body, then we have a problem."

Contending that he understands the pain and shares in it, and admitting that he has contributed to it by mistakes he has made, Doss said that he was sorry--and offered his repentance. "I think most of you will agree that we have entered a radically new day, with terrible new demands, calling for very real changes," he told a standing-room-only crowd of more than 800 jammed into the cathedral.

"Nothing has been done which can separate us," Doss said. "I am not going to abandon you even if you want me to. I am committed to you. We are bound by our baptismal covenant," he added. "I am asking supporters and detractors alike to examine our motivations, our tactics, our sins and confess them and make amends--and then go forward and be blessed with the grace of reconciliation with one another and to God."

Deep divisions

Doss called the meeting "to begin the third stage of our healing and reconciliation." For the last two years deep divisions have emerged in the diocese, including challenges to the bishop's leadership style. An outside consultant outlined in a report to the diocese last spring some of the deep-seated tensions in the diocese and a wellness committee report October 6 outlined a strategy for healing.

In calling for the bishop's resignation a few weeks later, the Standing Committee and Diocesan Council said that they were convinced that the diocese could not move towards healing under the leadership of Doss. In a pastoral letter sent to all congregations October 31, Doss said that he would not resign. "You elected me to serve as your bishop and to lead you forward into the third millennium as a united and strong missionary diocese."

The tensions that were apparent even before Doss spoke emerged quickly during the question-and-answer period, moderated by Bishop George Hunt, retired bishop of Rhode Island, who has been asked by Presiding Bishop Edmond Browning to serve as a "mentoring bishop" for Doss. "We are here to continue the wellness process, moving towards reconciliation," Hunt said. He explained that the meeting was called by Doss. "It's his meeting, his agenda."

The Rev. Leroy Lyons, chair of the diocesan black caucus, who had challenged Hunt's explanation of the ground rules for the session, loudly objected to what he said was a blatant attempt to stifle opposition. He asked those who agreed with him to join him by walking out. About a third of the congregation quietly filed out, leaving a large hole in the middle of the sanctuary. Unable to read prepared statements, some of the detractors stood outside the cathedral, passing out their comments.

"How many times have we gone through this charade in the past four years?" said George Moore, a spokesman for the black caucus. "Your open, superficial acts of penitence and promise of reconciliation clearly meant nothing," the stinging statement said. "You are the same vindictive, dysfunctional, lying, deceitful person with the charm and coyness to fool those who have not yet had the opportunity to get to know you," he wrote.

Avoiding deeper issues

In fielding a string of questions, most of them expressions of concern for the lack of trust, Doss said that he was "standing before you in all vulnerability, trying to be as open and frank as possible, to deal with issues of trust."

When asked why he would want to stay in such a divided diocese, Doss said that "there's much more at stake than my personal feelings.... that the divisions and problems and issues won't be solved easily by my leaving." He talked about the uniqueness of the episcopal office, saying that if he bowed to pressure and resigned, "It would be the first time a bishop would be asked to resign because people don't like him." He said that "getting rid of me would be avoiding the deeper issues," arguing that "the disagreements are not between the bishop and the diocese but among the people of the diocese--and that won't go away."

In response to a woman who was confused why the elected leadership of the diocese were critical enough of the bishop to call for his resignation, Doss said that he does not question the integrity of his critics. One man stood up and suggested that, if they had trouble relating to the bishop, the Diocesan Council and Standing Committee should resign.

Forgiveness is possible

Doss said that most of the allegations he hears "are simply not true." He asked everyone to "surrender the perception that people don't trust me so that we can move forward." When he said, "I am your bishop. God has called me here," he was greeted with a loud applause.

"I must find a way to earn trust--but it is clear that some people won't be a part of the reconciliation process," Doss said in answering a question about his interpretation of the walk-out. He called the walk-out an "orchestrated moment," with buses lined up outside the cathedral with their motors running. Hunt added that he had heard some details of the demonstration several days before the meeting.

Doss expressed his confidence of "our ability to forgive each other," saying that forgiveness "is at the heart of my understanding." He said that it was not only possible, but likely. "I don't want anyone to leave the circle."

Diocese needs a new heart

After the bruising conversations in the morning, participants gathered for Eucharist and the mood shifted. "This diocese does not need a new bishop," said the Rev. Neil Alexander of the University of the South in Sewanee in his sermon. "It needs a new heart...a fresh outpouring of the Holy Spirit to convict us of our sin and to console us in God's mercy.

The service reached a poignant climax when a woman and her small child walked down the aisle and asked for the bishop's personal blessing. Soon others in the congregation surged forward to join her, singing familiar hymns, their tense smiles signaling a hope that reconciliation might still be possible for their fractured community.

--James Solheim is the Episcopal Church's director of news and information.

97-2034

Chicago provides poignant moment on the transition journey for Browning and Griswold

by James Solheim

(ENS) In what turned out to be one of the most poignant diocesan visits of his 12 years, Presiding Bishop Edmond Browning was warmly welcomed to the Diocese of Chicago November 21 by the man who will succeed him, Bishop Frank Tracy Griswold III.

Griswold called the visit "a wonderful irony. Our intent was to thank him for his ministry but I had no idea that it would also involve my own transition."

The visit, scheduled long before Griswold's election last summer as the 25th presiding bishop, was the last for Browning and he held an open dialogue with delegates to the

convention, saying that he was "delighted to join you in these very, very interesting days."

In a wide-ranging conversation that incorporated expressions of deep feelings and flashes of humor, Browning said that his office in New York "is looking strange. The photos and mementos are already on their way to the retirement home in Oregon--the Japanese prints, Navajo rug, photos of Desmond Tutu and Archbishop of Canterbury Runcie, even the wedding photo with Patti," he said. "The office may be looking sad but it is also exciting, empty, expectant. And Frank Griswold looks good in the office."

Role of a presiding bishop

Responding to questions, Browning said that the "most thrilling moment of my time as presiding bishop was the consecration of Barbara Harris" as the first woman bishop in the Anglican Communion. It didn't take much time to identify the bruising events of 1995 as the most stressful. He admitted that he was "almost immobilized" by the suicide of the bishop of Massachusetts, the apparent embezzlement of several million dollars by the church's former treasurer, formal heresy charges against a retired bishop for ordaining an openly gay deacon, as well as calls for his resignation. Yet he felt strong support from his staff and others throughout the church.

"There may not be much real power in the office but there is substantial moral authority," Browning asserted. While a presiding bishop can't expect everyone to follow his lead, he has "the right and calling to speak when there are moral and ethical issues involved, especially when he acts on what the church has said, when he speaks for the community that has already spoken."

He expressed excitement and encouragement over the "increasing participation of youth" in the councils and conventions of the church, but expressed deep concern for "the lack of partnership between the church at the local level and the diocesan and national level--how we see each other, live together and carry out our mission."

Browning celebrated the Eucharist at Epiphany Church, greeted students at the parish's St. Gregory's School and joined leaders of the 13 diocesan charitable organizations for a luncheon.

Signs of intimacy

Presiding over his last diocesan convention, Griswold looked back on his own dozen years and drew on a depth of feelings and humor. Like Browning, he was also counting the days until a major transition in his life, trying to finish his responsibilities in Chicago.

He admitted in the opening of his sermon at the diocesan Eucharist that he had been thwarted by Windows 95 in trying to prepare notes on his computer, entertaining it as a possible "sign from God."

In an attempt to express his surprise and gratitude for "the amount of affection that has passed between us over the years," Griswold had to pause to compose himself, promising with a grin, "I'll be okay." He told the story of an incident while on personal retreat early in his tenure as bishop in Chicago. Taking off his episcopal ring, it was suddenly caught in the sunlight. He said that he suddenly realized that the ring was a "powerful sign of our intimacy," much like the rings exchanged during a wedding ceremony. "It was an expression of the reality of the last 12 years when that intimacy was forged, when we shared good

moments and bad. It's all about being the church."

He said that he had been "profoundly shaped by you, as I hope you have been shaped by me. It has been a wonderful, grace-filled time."

During the convention he publicly embraced two other clergy in the diocese whose gifts have been recognized by the church. Griswold's canon for pastoral care, Chilton Knudsen, was elected bishop of the Diocese of Maine and Dean Mark Sisk of Seabury-Western Seminary was elected bishop coadjutor of the Diocese of New York. During a coffee break there were jokes about the sudden "brain drain" in the diocese, accompanied by a few boasts about the high quality of leadership in Chicago.

Celebrating a ministry

The diocese is honoring Griswold with a fund for new congregations. The goal of \$1 million would be used "to provide seed money to develop new congregations and to re-start existing congregations where the community and circumstances have changed." Fund chair Colin Silvester of Lake Forest told the convention that the idea came from Griswold's response to a question on what kind of gift could best honor his leadership. "This is a joyful and appropriate way to celebrate his ministry," Silvester said.

At a banquet in their honor, Griswold praised Browning's "absolutely consistent call for inclusivity" in the church, adding that he had "never met anyone who has a more pastoral heart." In response, Browning said that he was "deeply grateful to God for Frank's election." Phoebe Griswold, who faces a transition of her own, thanked the diocese for "allowing me to be myself."

The Griswolds will move to New York some time after his installation at the Washington National Cathedral January 10.

--James Solheim is the Episcopal Church's director of news and information.

97-2035

Church must be active in times of conflict, experts say

by Michael Barwell

(ENS) Surviving on the front lines of Christianity includes praying while bombs explode in Panama, protesting racism, mopping up blood after police attacks in Kenya, and working quietly behind the scenes in the Middle East, a panel of Anglican Church leaders told supporters of the Office of the Anglican Observer at the United Nations.

In a series of stories described by ABC news anchor Peter Jennings as "brave, meaningful and very personal," Archbishop David Gitari of Kenya, Bishop Coadjutor Riah Abu el-Assal of Jerusalem, former U.N. Ambassador Andrew Young, and Dr. John Kater of the Church Divinity School of the Pacific, shared their sometimes harrowing experiences at a benefit evening for the U.N. Anglican Office on November 13 at St. Bartholemew's Church

in New York.

The church exists on the edge of crisis in many places, Bishop James Ottley said in opening remarks. Reporting briefly on a recent trip to Liberia, Sierra Leone, and other troubled areas, he said, "I saw the resilience and faith of people in the face of destruction." Ottley, former bishop of Panama, is director of the U.N. office.

The panel discussion moderated by Jennings, who grew up in the Anglican Church of Canada, attempted to illuminate several questions: what is the role of the church in crisis situations, should the church be more active in political situations, and "has the church stood up to be counted when it counts to be counted?"

"The church cannot avoid conflicts" in the world, said Bishop Riah. "The church is under obligation to be involved, in sharing the truth, in telling the facts. Ultimately, peace and reconciliation will come."

Riah, who described himself as a four-time minority as "Palestinian, Christian, Arab and Anglican living in Israel"-- told about his behind-the-scenes work with Yasser Arafat, then leader of the Palestinian Liberation Organization, during the Israeli-PLO peace process. "The church must be striving for justice and working for reconciliation--and the work for reconciliation does not set aside the need for justice," Riah said

When the Israeli government banned his travel for proposing peaceful efforts with Arafat, Riah said he continued in prayer and in meetings with Palestinian leaders. "God does answer prayer," Riah said. "I told Arafat I would pray for him daily if he chose peace."

Outspoken in Kenya

Reciting a chilling history of Kenya's post-colonial attempts to move toward democracy, Archbishop Gitari recalled his role in ecumenical efforts to correct a corrupt regime.

"Some of them (protesters) paid with their lives for striking out against the evils of the government," Gitari said, recalling that "the police beat people in All Saints Anglican Cathedral in Nairobi" this summer for protesting government abuses by Kenya's President Daniel arap Moi. After a public cleansing service of the cathedral, Gitari said, "Moi decided to make some changes. He knows we are not alone in this world. He will never attack the Anglican Church or cathedral again."

Being part of a global support network was a theme repeated throughout the evening. "Sometimes we feel we are all alone," Riah said. "But we know we follow in the footsteps of the prophets."

Gitari also shared an exhaustive list of times he had criticized the government for enacting legislation without debate, and expressed his fears that upcoming elections will be another one-party steamroller by Moi over democratic efforts.

"Politeness would tell us to stay away," Gitari said. But "the gospel must speak to spiritual, economic, and political things." Adding that humanitarian care is not enough, he said that "governments are very happy when you feed the hungry. But we must go beyond that. We must ask: why is there hunger? Why are there refugees? We have to go to the vision of a society, go beyond the humanitarian and go for justice."

Pastoring the leaders

Ambassador Young said the role of the church should be "prophecy, ministry, resurrection and reconciliation" in a world besieged by crisis. "The church has been involved in all sides of these conflicts."

But Young, who was deeply involved in the Civil Rights movement in the U.S. as an aide to Dr. Martin Luther King, Jr., also said the church has a special obligation to "pastor the people in power." We must remind them they "are still a child of God in need of help. Our people in congress are desperately in need of pastoring," he said. "Where are we? Can you see the presence of God in your work?" he asked.

"Our failure in Panama was our failure of ministry to George Bush," Young said to a smattering of applause from the audience of several hundred Anglican Office supporters. "The church cannot go too far in making peace in the world."

Young added that when the church is clear about its mission--such as its anti-apartheid policies in South Africa--it is very strong and effective. "We have not been that clear in other areas," he said.

Existing in context

"The church exists in context," Kater added. "And that context shapes the way ministry happens." The church in Panama played a moderating role in the days before 1989 U.S. invasion, preaching to the Panamanian government and pleading for moderation with the U.S. government.

Recalling the "long dark nights" of the Panama invasion, Kater said that as the bombs fell and neighbors gathered for comfort in a desolate city "the only thing to do was to celebrate the Eucharist. It brings hope where there is no hope, with the smoke of the bombs still in the air. In those times, labels mean very little when all else fails."

"The church is countless faithful people when violence is on the loose" who are more powerful than all the bombs, he asserted. "We are a voice for the silent." The church can be a powerful participant in world affairs because "the gospel speaks to the whole of the human condition," Kater said.

Young agreed, but added, "Where there is intentional suffering, we must be crucified with those who are suffering."

--Michael Barwell is deputy director of news and information for the Episcopal Church

97-2036

Vermont civil suit raises First Amendment issues about bishops' leadership with clergy, congregations

(ENS) A civil suit judgment handed down by a Vermont jury against the Diocese of Vermont has raised questions regarding First Amendment separation of church and state authority and the confidential relationships among bishops, clergy and congregations.

The case involves a civil suit filed by the Rev. Richard Lacava, former vicar at the Church of Our Saviour, Sherburne, who claimed that Vermont Bishop Mary Adelia McLeod had discriminated against him, intentionally caused emotional harm, breached a contract, invaded his privacy, portrayed him in a false light, and defamed his character. He sought \$2.2 million in damages.

By the time the jury awarded Lacava \$200,000 in his claim of invasion of privacy, all but three of his original claims had been dismissed. Lacava's charge that McLeod had discriminated against him because he is homosexual and a man was dismissed in a pre-trial hearing in July 1996, on the grounds that the First Amendment of the U.S. Constitution protects religious institutions against interference by the state in decisions regarding clergy employment. The claim of intentional emotional harm also was dismissed.

"The First Amendment's guarantee of the free exercise of religion includes the free exchange of religious thought and dialogue between a bishop and members of a parish," said Thomas Little, vice chancellor for the diocese who represented McLeod during the trial. He warned that the court's decision has "a substantial chilling effect on that free exercise, not for the Episcopal Church only, but also for any denomination, any organized religious group."

During the trial in early November, Vermont Superior Court Judge Alan W. Cheever dismissed claims of breach of contract and punitive damages. The jury decided on November 10 that there was no liability for defamation of character or portraying the priest in a false light.

Little has renewed a motion to dismiss the verdict on First Amendment grounds, and if that is denied, will file an appeal with the Vermont Supreme Court.

'Exercising tough love'

Lacava filed the suit shortly after McLeod met with him in April 1995 to say he would not be permitted to continue to serve as vicar of the Sherburne congregation. She then met with the congregation to explain why Lacava--who had been on a three-month leave of absence in order to reconcile conflicts between him and the parish--would not return.

During the leave, Lacava underwent therapy and treatment for severe depression, and the congregation worked with a consultant to develop congregational skills. At the end of the leave, Lacava was evaluated at McLeod's request by a second psychologist.

McLeod testified during the trial that when she told Lacava of her decision she asked for, and received, his permission to tell the congregation "the truth." Lacava denied giving permission.

Of the meeting with the congregation, McLeod testified, "It began with prayer, and

then, with a pounding and really sad heart, I told them that it was not in their best interest or Father Lacava's that he return and that I had told him that."

McLeod said she responded to a number of questions from parishioners, but denied making the specific statements Lacava alleged were defamatory.

In response to a trial question about her pastoral responsibility to Lacava, McLeod said she was "exercising tough love. I learned that raising five children. When hard issues need to be confronted, it is pastoral to confront them, to love and care about the person enough to raise those issues, even though it is incredibly painful for both people concerned."

Lacava asserted during the trial that McLeod's explanation of her decision to the congregation included false statements, "violated his space, reputation, and character, and ruined his career." He denied allegations that he had betrayed the confidences of parishioners and that he failed to maintain appropriate boundaries.

The evaluating psychologist testified during the trial that she had recommended a new supervised situation because of difficulties Lacava had with role boundaries.

First Amendment concerns

At several points during the trial, Little entered motions to dismiss the claims on First Amendment grounds.

In his opening statement, Little said the core of the case involved the relationship between a bishop and a priest and that the bishop was acting "within the spirit and canon law of the church."

Little reiterated the ecclesiastical context of the bishop's actions in arguing for his dismissal motions, saying that the statements she did make about Lacava were in response to questions from parishioners in a situation for which she had a pastoral responsibility, and that Lacava had not shown "clear and convincing evidence" that the bishop had acted with malice or recklessness.

Judge Cheever said that contradictory evidence had been introduced about what the bishop had said, and believed one could argue that the bishop's alleged statements may have exceeded the First Amendment privileges. Cheever said he did not want to "invade the jury's opportunity to weigh the facts."

In closing arguments, Little reinforced his argument that the bishop had a legal, constitutional privilege under the First Amendment to speak to the congregation about Lacava's qualification as a priest and that she had done so with care and concern.

--based on reports by Anne Clarke Brown, editor of the diocesan newspaper Mountain Echo.

97-2037

Maine elects priest from Chicago as church's eighth female bishop

by Michael Barwell

(ENS) The Rev. Chilton Knudsen, canon for pastoral care in the Diocese of Chicago, was elected the bishop of Maine on November 14. When she is consecrated she will be the fifth female diocesan bishop and the eighth female bishop in the church.

Knudsen is a nationally recognized expert in cases involving sexual exploitation in the church. She succeeds former Bishop Edward Chalfant, who took a one-year leave of absence and resigned in May 1996 after admitting he had violated his ordination and marriage vows by having an affair with an unmarried woman.

Recognizing that the pain and stress from Chalfant's resignation is still evident, Knudsen said her first order of business will be promoting healing and reconciliation in the large diocese, adding, "I have a sense I need to be out there in the congregations for a lot of healing."

In addition to her work in Chicago--where she developed one of the most comprehensive sexual misconduct programs in the church--Knudsen has been a consultant to the Presiding Bishop's Office of Pastoral Development, the Executive Council's committee on sexual exploitation, and the Church Insurance Company.

The fourth-ballot election in the Bangor Civic Center was announced in the early afternoon. Other nominees were: The Rev. Randolph Dales, of Wolfeboro, New Hampshire; the Rev. Leander S. Harding of Stamford, Connecticut; the Ven. Mark Hollingsworth, Jr., archdeacon of Massachusetts; and the Rev. Linton H. Studdiford of Cape Elizabeth, Maine.

Knudsen, who has served in Chicago since 1987, said in an interview with *Anglican Advance*, "I'm overwhelmed with gratitude and joy. I expect and hope and trust that the people of Maine are ready to have a shared episcopate," she said. "The most important word after Jesus Christ is 'we.'"

In a description of her plans for ministry as bishop in Maine, Knudsen wrote earlier this year, "I see the bishop as the primary minister of connection. I would establish a practice of gathering together, probably regionally, with clergy and laity in focused meetings to listen carefully."

Knudsen expects to assume her new post by March 1, with a consecration set for March 28.

Knudsen becomes the fifth woman to head a diocese in the Episcopal Church, joining Mary Adelia McLeod of Vermont, GERALYN Wolf of Rhode Island, Carolyn Irish of Utah, and Catherine Waynick of Indianapolis; and three suffragan bishops, Barbara Harris of Massachusetts, Catherine Roskam of New York, and Jane Dixon of Washington.

Presiding bishop-elect Frank Griswold of Chicago said her election is a personal joy for him because "we will be able to continue to work together as bishops." He added that he knew of few people better suited for episcopal ministry. Knudsen "has shown incredible pastoral skill and forthrightness" in dealing with sensitive matter involving clergy and congregations, Griswold said, and has earned "a huge measure of respect" for her skills as a

consultant and counselor.

Griswold added that her election "is a further sign of a growing recognition of the value and grace of women's ministry."

Knudsen married Michael Knudsen in 1971 and they have one grown son. She received her bachelor's degree in biology and philosophy from Chatham College in 1968 and pursued graduate studies in biochemistry at the University of Pittsburgh before entering the Seabury-Western Theological Seminary, where she earned a master of divinity degree in 1980. She was ordained a priest in 1981 with four other women--the first class of female candidates ordained in the Diocese of Chicago. She served St. Benedict's Church in Bolingbrook, Illinois, from 1980-1986 before joining the staff in the Diocese of Chicago, where she also served as part-time interim vicar for three congregations. She also serves as a trustee of the Church Pension Fund.

—Michael Barwell is deputy director of news and information for the Episcopal Church.

97-2038

Planned giving, other programs, grow at Episcopal Church Foundation

(ENS) "Planned giving has grown at a dramatic rate" during the past 30 months, William G. Andersen, Jr., executive director of the Episcopal Church Foundation said November 14 in announcing new staff appointments. "Almost \$8 million has been given by Episcopalians on behalf of their congregations, missions, dioceses, and favorite ministries."

The increased response to long-term giving is resulting in an expansion of the foundation's planned giving ministry and the Cornerstone Project, which produces educational and leadership materials for clergy and laity. Since 1949 the foundation has sponsored work throughout the Episcopal Church in education, leadership development and philanthropy.

"At our November 1 board meeting we allocated \$580,000 for planned giving, an increase from \$140,000 just three years ago, precisely because of clear need for this nationwide ministry," said George A. Fowlkes, president of the foundation's board of directors.

The increased funding supports new staff, including the appointment of Jeff Werley of Westfield, New Jersey, as the new director of development programs in New York. Werley, who most recently worked for Paine Webber in New York, offers skills in investment management, communications, and parish stewardship training.

"We want to develop more fully the foundation's work of supporting the larger church by continuing to deepen our portfolio of planned giving resources," Werley said. "We hope to create an environment throughout the church where giving is a joyful act of faith."

Joining Werley in the expanded New York office is Julie Lucas, former senior assistant dean of admissions for Hofstra University. As development associate, she will serve as a resource assistant for dioceses and congregations, and help track gifts and other planned giving activities.

Kirsten Fenik continues with the planned giving program as senior development associate, and Nancy Berry from the Diocese of West Texas has been named field manager.

Also joining the New York office is Anne Ditzler, the foundation's new program associate, who will oversee graduate fellowship programs and coordinate three new initiatives for young adults.

Cornerstone Project expands

Two new staff members will join the Cornerstone Project office in Memphis, Tennessee, and William S. Craddock will assume full-time leadership of Cornerstone. He has directed both Cornerstone and the Clergy Leadership Project since 1995, and will continue to work with the Church Pension fund and other groups to support clergy and lay leadership development efforts.

Joining Craddock are Ann Dillard, former director of Leadership Memphis and executive director of the Center City Commission in Memphis, as Cornerstone program coordinator; and Debbie Burnette as administration and communications assistant. The Rev. Jim Fallis will expand his work as Cornerstone field coordinator.

97-2039

Charismatic Episcopal Church chooses bishop for new diocese

(ENS) The Charismatic Episcopal Church (CEC) consecrated Craig Bates as bishop for a sprawling new diocese that covers New England, New York and northern New Jersey. Bates will continue serving the 700-member Church of the Intercessor on Long Island, one of the church's largest and most diverse parishes. Until 1995 it was a congregation of the Episcopal Church but joined the CEC because of what it perceived as "moral and theological relativism." The CEC was founded in 1992 as a new denomination, incorporating "the ancient catholic church with a contemporary spiritual ministry," according to a news release. It has 300 churches worldwide, with approximately 120 parishes in the United States. "We hope to provide a home for all Christians who seek a catholic, evangelical, charismatic church," Bates said.

Diocese of Florida withholds funds on theological grounds

(ENS) The diocesan council of the Diocese of Florida passed a resolution in October that holds its percentage of giving to the national church at just over 10 percent, about half of the 21 percent established by last summer's General Convention as a sign of protest. The resolution also urged steps "to restore the seriously eroded trust in the national leadership of the Episcopal Church," including: asking Presiding Bishop-elect Frank T. Griswold III to remove his name from the Koinonia Statement that emerged during a debate on sexuality in the 1994 House of Bishops meeting in Indianapolis, declaring that sexual orientation was "morally neutral," that the church should move towards blessing same sex unions and accepting gay and lesbian clergy; sponsoring an independent national survey on "the strengths, weaknesses, opportunities and threats perceived by all members of the Episcopal Church at this critical time in our journey;" report on recent audits of trust funds "with clarity and integrity" to the whole church. The resolution said it would revisit its decision at the June 1998 meeting of the diocesan council. The resolution now goes to the Diocesan Convention in January of 1998.

Church of England votes to start unity talks with Methodists

(ENI) The Church of England's governing general synod voted recently to start "formal conversations" about unity with the Methodist Church. The Methodists will now decide whether to back the initiative, but this will not be until their conference in June, 1998. A previous plan for unity between the Church of England and the Methodist Church twice failed--in 1969 and 1972--to achieve sufficient majorities in the assemblies of the Church of

England. Bishop David Tustin of Grimsby, the chief Anglican representative at the "talks about talks" that led up to the decision, told members of the synod, "This is not a 'merger scheme,' as some have misreported. It is a next step on the way towards visible unity." Keith Reed, the Methodist Church's ecumenical officer, said that full unity was likely to be "several years" away even though he hoped for a strong affirmative vote at next year's Methodist conference. Although the two churches have many strong ties through ecumenical programs, a number of speakers in the synod debate expressed anxieties about differences over women's ministry. Women can become district chairs in the Methodist Church, but cannot be ordained as bishops in the Church of England.

Sewanee receives \$200,000 grant

(ENS) The Arthur Vining Davis Foundations recently awarded a \$200,000 grant to the School of Theology at the University of the South in Sewanee, Tennessee. The grant is to support the work of the Center for Ministry in Small Churches (CMSC). The grant includes \$119,000 for specific projects and an additional \$81,000 as a "special tribute" to the Rev. Stanley A. Bullock, Jr., a graduate of the School of Theology and a recently retired member of the Foundations. CMSC plans to use some of the grant money to hold a national conference on the nature and future of small church ministry and to develop an internship program at Sewanee to foster small church ministries.

Crack-smoking priest avoids jail

(Daily News) Chester Larue, an Episcopal priest who was arrested while smoking crack cocaine in the rectory of his Brooklyn church, recently avoided jail time in a plea bargain agreement. Larue, rector of St. John's Episcopal Church in Bay Ridge, pleaded guilty to seventh-degree criminal possession of cocaine. He is expected to get three years probation and 500 hours of community service when sentenced in December. LaRue also agreed to undergo outpatient drug treatment. "I hope Rev. LaRue uses this opportunity for a second chance," said District Attorney Charles Hynes. When police raided the rectory last January, they found LaRue simultaneously smoking crack and writing a sermon. Bishop Orris Walker of Long Island said LaRue still serves as the parish rector. A panel of lay and clergy leaders will decide whether he will keep the post.

ELCA undertakes identity campaign

(ENS) The church council of the Evangelical Lutheran Church in America recently endorsed a new emblem and theme, "Living Faith," which will be featured in national and regional media campaign that will begin in the fall of 1998. Over the next 12 months the church will design a marketing and identity campaign, executed by Periscope Advertising Communication, Minneapolis. Emily Child of Periscope reported to that council that most of the current leadership of the ELCA are "matures," people whose strongest impressions are of the Great Depression or World War II. She said that baby boomers value individuality and have "a nostalgic yearning to offer traditional values in raising children." Generation X, she said, values diversity and seeks "connection amidst . . . community-based peer groups which offer support."

Diocese of Olympia supports ordination of homosexuals

(News Tribune) The Diocese of Olympia narrowly approved a resolution stating that homosexuality is "morally neutral" and supporting the ordination of gays and lesbians to the clergy. After almost an hour of spirited but civil discussion, delegates to the recent diocesan convention adopted the resolution, 244-190. The resolution affirmed the belief that "some of us are created heterosexual and some of us are created homosexual" and noted that gay and lesbian clergy were already serving the Episcopal Church "with effectiveness and integrity." The resolution also said that gay and lesbian relationships that are "faithful, monogamous, committed, life-giving and holy are to be honored." Several Episcopal dioceses have approved the document, entitled the Statement of Koinonia that emerged from a House of Bishops meeting in 1994.

Three Dutch denominations agree to form United Protestant Church

(ENI) Three Dutch Protestant denominations--with a total membership of 3 million people--recently took a major step towards unity by agreeing on a constitution and a name for a new united church. The new church will be called the United Protestant Church in the Netherlands (Verenigde Protestantse Kerk in Nederland, VPKN). To avoid giving offence to any of the denominations involved in the talks, it had been agreed at an earlier stage that the united church should not include in its title any name currently used by the three denominations: the Netherlands Reformed (Hervormd) Church (NHK), the Reformed (Gereformeerd) Churches in The Netherlands (GKN) and the Evangelical Lutheran Church in the Kingdom of the Netherlands (ELK). The unity talks also ran into difficulties on the issue of whether the new constitution should refer to marriage. The GKN and ELK say nothing in their present constitutions about this subject and generally hold a liberal interpretation of who can be married. The ELK blesses homosexual couples. As a compromise the three synods agreed on a letter to be sent to all their local churches, according to which the new church will stress the "sacred" character of marriage. But the letter will also state that the churches have had to admit "with pain that there is at the moment no unanimity" about other forms of "life-long relationships."

Tutu opens hearings exploring churches' complicity with apartheid

(ENI) Speaking at the start of South Africa's Truth and Reconciliation Commission (TRC) hearings for religious organizations, chair Desmond Tutu, former Anglican Archbishop of Capetown, said that those confessing were not supposed to confess the sins of others, nor justify themselves. "You are meant to say what went wrong with yourself." He noted that religion "is not necessarily a good thing and not necessarily a bad thing. It was, after all, German Christians who supported Hitler, but it was also Christians who showed that wonderful resistance to the awfulness of Nazism." During the proceedings, Tutu personally apologized for Christian arrogance in South Africa. "We claim arrogantly, a claim that is difficult to justify, that this is a Christian country. I've never known what is meant by that, unless we are merely claiming that the majority of the country are Christians. The experience we have had in the world is that those who have claimed to be these [Christian countries] have not usually excelled. Christians do not have the monopoly on God," he said. TRC is investigating gross human rights violations that occurred

under apartheid.

Pope assails inaction during the Holocaust

(Washington Post) Pope John Paul II recently condemned the actions of many Christians before and during the Holocaust, telling a Vatican conference that the Christian world contributed to the rise of anti-Semitism and then failed to fight it as Jews were slaughtered during World War II. "In the Christian world--I am not saying on the part of the Church as such--the wrong and unjust interpretations of the New Testament relating to the Jewish people and their supposed guilt [in Christ's death] circulated for too long, engendering sentiments of hostility toward this people," he said. He described anti-semitism as a pagan refutation of the essence of the Christian doctrine that was "totally unjustifiable and absolutely condemnable." While the pope's statement was his strongest on the subject to date, he stopped short of issuing an apology of the Church or of his controversial wartime predecessor, Pope Pius XII. "The statement is a breath of fresh air in what has been . . . a dismal record of the Church's failure to say these things openly and honestly," said Rabbi Marvin Hier, founder of the Simon Wiesenthal Center in Los Angeles. Hier is one of several Jewish leaders who are critical of the Vatican's refusal to open wartime archives that would shed light on the role played by Pius XII. Hier acknowledged that Pius XII saved lives by speaking out for European Jews after 1942. "But by then there were hardly any Jews left," he said. "They'd all been murdered. In critical years the pope was silent."

Dutch report shows widening gap between popular faith and churches

(ENI) Most Dutch people want churches to play a significant role in society even though they find the churches less and less important in their personal lives, according to a recently published report in the Netherlands. The report, published by the Roman Catholic broadcasting organization KRO/RKK, also showed that while the number of people in the Netherlands who describe themselves as religious has remained stable, the number who actually attend church continues to fall. The report said that rather than being seen as vital to the faith of their members, churches were regarded as public institutions playing a constructive role in society. About 65 percent of all Dutch people believe that the churches are a reliable source of information about social and political questions--more reliable than the media, trade unions, government or politicians. A large number of Dutch people believe that it is the task of the church to speak out on social and political questions and no less than 80 percent believe that the churches have to speak out on the issue of poverty. However, the report also revealed a growing gap between interest in religion and church membership. Whereas 67 percent of Dutch people were church members in 1966, the proportion had dropped to 47 percent by last year--a decline of 100,000 church members in a period of 30 years.

US delegation calls for aid to be stepped up to North Korea

(ENI) Relief aid has made a significant difference to famine-stricken North Korea, according to a United States interfaith delegation which recently returned from a five-day visit to the country. But the 10-member delegation warned that whatever slight stability North Korea was experiencing was only temporary and would be short-lived. The delegation

called for a redoubling of efforts to assist the country. More than two years of floods and drought have destroyed much of the communist nation's cropland and depleted food resources. The situation was aggravated when parts of North Korea were hit by a tidal wave earlier this year. Describing North Korea as a nation of abandoned factories and dark, unlit cities, unheated hospitals and almost barren rice fields, the members of the delegation said the country still faced the prospect of a bleak, potentially deadly winter, plagued by yet another poor harvest. "We start with good news: outside help this year has made a real difference," said Lutheran bishop Howard Wennes, a board member of Lutheran World Relief. "But more is needed now to see those who still suffer through the winter and later when this harvest will soon be gone." The visit was organized by Interfaith Hunger Appeal (IHA), a coalition of four U.S. relief organizations: Church World Service (the relief arm of the National Council of Churches), Lutheran World Relief, the Joint Jewish Distribution Committee, and Catholic Relief Services. The four groups have donated \$2.5 million in relief assistance to North Korea and are calling for increased support for their respective aid efforts.

Church leaders' remains identified at mass grave from Stalin era

(ENI) The remains of four senior Russian Orthodox leaders, as well as a bishop and 31 priests from the Roman Catholic church, have been identified in a mass grave in Russia's northern Karelia region. Veniamin Joshe, a spokesman for Russia's "Memorial" organization, said that the remains of 1,111 bodies had been unearthed at a forest site about 150 miles north of St. Petersburg. Joshe said that most of the bodies had originally been brought to the site from labor camps on the Solovetskiye Islands in the White Sea. It seems likely that most of the dead--who had been shot through the back of the head--were killed between October 27 and November 4, 1937, with the approval of then Soviet leader, Joseph Stalin. In 1995 a Russian government commission found that more than 200,000 priests and nuns of various denominations had been killed, and one-half million imprisoned or deported in Soviet purges of the 1920s and 1930s, a period now described as the worst persecution ever inflicted on Christians. The identification of the remains has been made with information from the Moscow archives of the secret police.

After outcry at home and abroad, Cape Town council honors Tutu

(ENI) Cape Town city councilors have voted unanimously to grant the freedom of the city to their city's former archbishop, Desmond Tutu. The municipality recently reaped local and international scorn when a previous proposal to grant Tutu the honor failed to win sufficient votes from the councilors. Tutu, who won the Nobel Peace Prize for his opposition to apartheid, is now chairman of South Africa's Truth and Reconciliation Commission which is trying to heal the wounds of the country's racist past. Clearly embarrassed by the outcome of the previous vote, which had been cast in secret, all 65 councilors present at a council meeting raised their hands in approval when a public vote was called. A minimum of 50 votes was required. Cape Town Council members belonging to President Nelson Mandela's African National Congress (ANC) accused councilors of the National Party (NP), custodians of the former apartheid regime, of having blocked the previous attempt to honor Cape Town's most famous citizen. Earlier this year Tutu angered the NP by accusing it of failure

to accept full responsibility for human rights abuses carried out during the apartheid era.

Correction:

ENS release #97-2002 of November 13, 1997, entitled "Griswold's installation to be broadcast live on television and Internet" contained an incorrect email address which originated with our source. The correct address for the Internet simulcast of the audio portion of the installation of the 25th Presiding Bishop is www.ecusa.anglican.org/ectn.

97-2040

National Council of Churches struggles to move beyond 'ecumenical voyeurism'

(ENS) Pledging to move ahead with new leadership, and embracing a five-year study to refocus on closer relationships among its members and other Christian organizations, the National Council of Churches (NCC) concluded its annual General Assembly in Washington, DC, in mid-November.

Representing an estimated 52 million Protestant members in 34 denominations, the NCC installed Episcopal Bishop Craig B. Anderson as president of the 48-year-old ecumenical body. Anderson, former bishop of South Dakota and former dean of the General Theological Seminary in New York who now serves as rector of St. Paul's School in New Hampshire, challenged his colleagues about the future of ecumenism, envisioning new opportunities to be a clear and bold Christian witness on the brink of the new millennium.

Saying that the NCC "needs to be strengthened in an increasingly secular and pluralistic age," Anderson suggested that "if we did not have a strong NCC, then we would need to invent one, because the world is looking for a Christian witness that transcends parochialism and is not interested simply in institutional survival.

"We have a unique opportunity, unlike any other in the recent past, to work cooperatively and practice ecumenical principles," Anderson said at his inauguration on November 12.

Ministry of reconciliation

"It is not by accident that I chose the Washington National Cathedral for my installation," Anderson explained. "It is a House of Prayer for all people. It is also the National Cathedral, and we are a national council. This cathedral overlooks our nation's capitol, for which we pray. Its mission is to provide a clear, forceful, compelling articulation of the Gospel, so that we might not neglect but that we might remember and we might serve.

"Our vision must spread to this Capitol and to the world [that] God sustains and loves," Anderson said. "We should not allow the voice of the mainline churches to be co-opted by undue influence from those religious bodies aligned with the Religious Right, nor should the NCC be dominated by special interests or pressure groups," he said.

"We need to provide forceful and thoughtful influence on governmental structures. We must not succumb to the religious slogans of either conservatives or liberals," Anderson

said. "I think the NCC is crucial to the future of American Christianity as we know it, and I believe God is calling us to an intentional and prophetic ministry of reconciliation."

Joys and struggles

Anderson's remarks followed enthusiastic adoption of a five-year study calling on the NCC to seek a more inclusive and sensitive ecumenism by sharing each others joys and struggles and reaching out to Christian groups who have been marginalized by the structures of the ecumenical giant.

"The essence of a council of churches is not the relationship of the churches to the structure of the council, but their relationship to each other," said Dr. Michael Kinnamon, dean of the Lexington Theological Seminary and chair of the task force presenting the study.

The report grew out of concerns by the Eastern Orthodox members that "other churches did not seem to be sufficiently invested, that they did not take seriously enough what happened within each others' fellowship," Kinnamon said. "For example, right now the Presbyterian Church is wrestling with concerns about human sexuality, yet we do not talk about our common life together. We could be sharing these kinds of things and lifting them up in prayer. Just as the joys of one should become the joys of another, so should the struggles of one become the struggles of another."

Kinnamon called on the NCC to determine what "marks of fellowship" characterize their ecumenical life, noting that "we tend to play off unity against justice, or unity against mission." Instead, the NCC should be asking what it means to be the church together, and calling upon the council and General Secretary Joan Campbell to "seek partnerships without worrying about memberships," and to take "appropriate steps to foster the development of the wider Christian forum."

The NCC membership includes many mainline Protestant and Orthodox churches, but does not include churches in the National Association of Evangelicals, the Roman Catholic Church, the Pentecostal Conference of North America, or the 15-million member Southern Baptist Convention, which does not belong to any group.

The Rev. John Thomas of the United Church of Christ, agreed with the assessment, suggesting that although the ecumenical movement in the United States had "moved beyond isolation and ignorance . . . we live in a kind of ecumenical voyeurism. How can we move toward mutual understanding?"

The Rev. Dr. Clifton Kirkpatrick of the Presbyterian Church U.S.A. said, if anything, "the recommendations seem a bit timid. We need a new ecumenical movement that includes not only the groups mentioned, but parachurches and other groups, to allow us to cross all barriers that divide us."

Gore praises efforts

Vice President Al Gore offered supportive words to the NCC, hailing the council's work for civil rights and environmental protection, as well as its visibility for unity.

"You stand for unity, not instead of, or in spite of, diversity, but unity inspired by appreciation for and celebration of our diversity and absolute mutual respect," Gore said. "You have a large view of the moral role of the churches in their society."

The vice president also praised the NCC's work to protect the environment, especially

through participation in the National Religious Partnership for the Environment. "We cannot glorify the Creator while heaping contempt on the creation," Gore said.

He also cited the NCC's efforts to rebuild burned churches and for its leadership in fighting against racism, saying that "it's not enough for churches and other houses of worship to be united if the people are not. You've put this into practice in communities across the nation through your 150,000 congregations," Gore said. "The churches ignited that little spark of celestial fire called conscience, and forced America to see the issue of race as a direct and irresistible invitation to practice the love of God."

In a later business section, the NCC unanimously accepted a resolution expressing continued support for affirmative action programs, and pledged to oppose legislation to "rescind or weaken affirmative action statutes on municipal, state, and federal levels."

They also heard reports on campaign finance reform and on the "Jubilee 2000-Debtor Nation" campaign to allow for forgiveness of foreign debt in underdeveloped countries.

Final challenge

Following a tribute, the NCC's outgoing president, United Methodist Bishop Melvin Talbert, challenged the council members to be more loving and inclusive in their ecumenical relationships.

"Much has been said about us being around the table, and I think it is at the heart of what it means to be the people of God," Talbert said. "It is not just a conference table, but the table of our Lord."

"As much as I cherish ecumenical relationships, we cannot say that we all sit around the table of the Lord," he said. "We create barbed wire fences around the table of the Lord and decide who is in and who is out."

"The table of the Lord belongs to all of us, not only those in this council but those knocking to get in," Talbert said. "We should pray that God will provide us with a kind of boldness to say, 'Yes, God, we have become instruments of you and we invite all of your children, regardless of who they are.'"

--based on reports from the news office of the National Council of Churches.

97-2041

Presiding Bishop's Statement on Iraq

November 18, 1997

Recent diplomatic overtures by the United States that would increase the flow of humanitarian aid to the Iraqi people are welcome indeed. I have been deeply pained to see the suffering and death among the innocent of Iraq since the implementation of sanctions seven years ago. I have repeatedly called for the provision of humanitarian aid. It was an

enormous relief to see an agreement last year which now allows the sale of a limited amount of Iraqi oil for humanitarian purposes. Any willingness by the United States to increase such aid is to be encouraged. But the current proposal probably does not go far enough.

According to UNICEF statistics, over 100 Iraqi children die every day as a direct result of the sanctions. This is abhorrent. Medicines and supplies are still not being allowed into the country under a rule that says nothing can get in that might also be used by the military. I appeal to both my own government and that of Saddam Hussein to reach an agreement that puts the interests of the Iraqi people above politics and limits sanctions to the Iraqi military establishment.

I support efforts to remove chemical, biological and other weapons from the control of Saddam Hussein and his suffocating regime. But the welfare of an entire population of people should not be held hostage to the iron will of the United States and Iraqi governments. Further, I prevail upon the two governments to find a diplomatic resolution to the present stand off.

As Christians begin to move towards the season of the coming of the Prince of Peace, I call upon Episcopalians to urge President Clinton to address the humanitarian needs of innocent Iraqi people, especially the children. And I urge them to send a special gift to the Presiding Bishop's Fund for World Relief to provide desperately needed supplies.

As a people of faith and a country committed to human rights, we cannot allow the suffering to continue.

Edmond L. Browning
Presiding Bishop and Primate

Donations to the Presiding Bishop's Fund made out to PBFWR and earmarked for Iraqi Aid can be sent to Banker's Trust, PO Box 12043, Newark, NJ 07101.

97-2042

Outdoor sanctuary emphasizes stewardship of creation

(ENS) All are welcome at St. Matthew's Episcopal Church in Sterling, Va. even goats.

A wooded area of St. Matthew's property is being developed as a "Sanctuary in the Woods," and as part of the process of clearing the spot of poison ivy taking care to use environmentally sound practices the Loudoun County 4-H Goat club let their animals have at it. (Remember the words to that famous ditty: "Mares eat oats and does eat oats and little lambs eat...")

This outdoor sanctuary, meant to be a haven both for wildlife and people, is being developed as part of an overall plan that includes developing shelter and food sources in the woods as well as throughout the church's landscaping. The property has been cleared of vines and debris, and invasive, non-native plant species were removed and native Virginia species of wildflowers, shrubs and trees encouraged. A butterfly garden and wildflower meadow have been planted, and Sunday school students planted trees on Earth Day and built bluebird boxes for the yard.

"Eastern Loudoun County is quickly losing its connection with the land," explains St. Matthew's vicar, the Rev. Stuart Swann. "When the land is lost, history is lost, as well as the environment disrupted." By developing the Outdoor Sanctuary, says Swann, the congregation hopes to "make a connection between the church's mission in a rapid growth area with a debt we owe to God for the gracious gifts of nature.

"The Outdoor Sanctuary is a way to remind our people and the community that Christ-centered worship and action aren't contained in cute church buildings, but in all places and spaces about us."

The "Sanctuary in the Woods" will be a quiet area with benches for outdoor classes, worship and relaxation. A trail is being cleared through the woods for leisurely walks and prayerful meditation, and to encourage visitors to learn more about wildlife habitats. The local community also will be invited to enjoy the trail when it is completed.

Environmentally sound techniques are being used throughout the project. Using the goats allowed an area to be cleared without employing chemicals that would endanger the wildlife and wetlands. This area, as well as those where honeysuckle and poison ivy vines were removed by hand, were then covered with flattened appliance cartons donated by a local appliance store. Wood mulch donated by a tree chipping company was then placed on top of the cardboard. This stopped the spread and damage done by the vines and provides a pleasant transition from the landscaped areas to the natural area of the property. Old fence posts, headed for the landfill, were recycled and used to build a butterfly lodge. Alternating layers of logs provided spaces for butterflies to roost. Nectar flowers and host plants will be planted near the lodge.

Many enthusiastic members of St. Matthew's have worked on the project, as have Boy Scout Troop 968, sponsored by St. Matthew's, and the Loudoun County 4-H Goat Club. The project even has an ecumenical angle, says Swann: it's given St. Matthew's a practical way to draw upon the expertise and resources of the local Evangelical Lutheran Church and that congregation's Earthkeeping Ministry. "Of course, the goats were a big hit with everyone," says Swann. "Like all our guests, we hope they will come again."

--Sara Bartenstein is executive for communication in the Diocese of Virginia.

97-2043

Final notice: Press applications for Installation of the 25th Presiding Bishop

(ENS) Members of the press interesting in covering the installation of the 25th Presiding Bishop of the Episcopal Church in Washington National Cathedral, Saturday, January 10, 1998, are invited to apply for press credentials. An application form is included with this packet (see below).

Because this event is expected to generate media interest and available seating is limited, all diocesan, secular and freelance writers, photographers and videographers will need to be registered in advance. Also, we will be able to issue only one press pass to each news organization.

A notice of accreditation will be sent.

The Office of News and Information is working with the cathedral to arrange a press conference before the installation and a photo opportunity with the new presiding bishop and his family following the service.

For additional information, please contact the Office of News and Information at 800-334-7626, or 212-922-5384.

**Application for Press Accreditation
Installation of Bishop Frank Tracy Griswold III as
25th Presiding Bishop of the Episcopal Church
January 10 at 11 a.m., Washington National Cathedral**

Name: _____
(last) (first)

Publication/Station: _____

Title: _____

Address: _____

Telephone: _____ FAX: _____

E-mail: _____

Print media

Circulation: _____

Frequency: _____

Type: news, opinion, advocacy, other _____

Electronic media

Audience: size _____ geographic spread _____

Type: radio, broadcast TV, cable TV, indep. film crew, indep. video crew,
other _____

___ I will make my own arrangements for accommodations.

___ I need information on accommodations.

Please fax or mail this form to: Office of News and Information, Episcopal Church Center, 815 Second Avenue, New York, New York 10017. FAX: 212-557-5827. Our e-mail address is ens@ecunet.org.

97-2044

Vestry resource guide available from Episcopal Church Foundation

(ENS) The Episcopal Church Foundation has announced the availability of *The Vestry Resource Guide*, a handbook that explores the relation between rectors and vestries. Some of the guide's offerings include job descriptions for church wardens and treasurers, practical suggestions on how a vestry might help provide spiritual leadership, and recommendations about how rectors and wardens can support one another in their ministries. "Vestry members often do not understand what their roles and responsibilities are," explained Nancy Roosevelt, canon to the ordinary in the Diocese of Rochester and co-chair of the Cornerstone Advisory Council that developed the guide. "It doesn't matter whether you're a lawyer or a telephone lineman, the ministry of being on a vestry is very different from the ministry of work or business. The Vestry Guide spells that out." To order the guide (\$5.00 each plus shipping and handling) contact: Forward Movement, 412 Sycamore Street, Cincinnati, OH 45202; telephone: 800-543-1813; fax: (513) 721-0729.

Search committee seeks nominees for seminary dean and president

(ENS) A search committee has announced that it is seeking nominees for the position of dean and president of Seabury-Western Theological Seminary. The current dean, Mark Sisk, was elected bishop coadjutor of New York on October 18. According to an announcement distributed by the committee, "The seminary is looking for a person who will lead the faculty, students, staff and trustees into a vision of theological education serving the Church in the world." The committee seeks candidates with successful parish experience, academic leadership and fund-raising experience. All applicants must be ordained in the Episcopal Church. The search committee expects to present a final nominee to the Board of Trustees in June of 1998. Nominations of qualified persons should be directed to Dr. Dabney Park, Performance, 3920 Durango, Coral Gables, FL 33134; Fax: 305-443-0110; e-mail: dgpark2@netrox.net.

Office of Women in Mission and Ministry offers anti-racism resource

(ENS) The Office of Women in Mission and Ministry is prepared to assist interested groups in organizing anti-racism workshops. The workshops are designed as weekend retreats during which trained facilitators help participants develop an understanding of what racism is and how it is manifested, and then look at racism in their own lives and its effect on relationships. The workshops feature the video "Color of Fear" and the Peggy McIntosh research paper "White Privilege: Unpacking the Invisible Knapsack." For more information, contact the Office of Women in Mission and Ministry, Episcopal Church Center, 815 Second

Ave., New York 10017; telephone: 800-334-7626; fax: 212-867-7652.

NCC television programming to air in December

(ENS) Two National Council of Churches (NCC) sponsored television programs are being offered for broadcast in December. "Welcome the Child," a special Christmas Eve worship program which takes place in three Detroit-area churches, is being offered by ABC-TV to its local affiliate stations on December 24. This program was produced by the Evangelical Lutheran Church in America for the NCC. "Finding God in Our Times," a one-hour documentary on changing congregations in the United States and Canada, will be offered by ABC-TV to affiliates as the third program in the 1997-98 "Vision and Values" series. Please note: Local affiliates have the option to air these programs; they can schedule one or both programs at a date and time convenient to them. Viewers are advised to contact their local ABC-TV affiliate or check local listings for exact scheduling in their area.

Multicultural awareness resource for children available

(ENS) Believing that the battle against prejudice begins at an early age, a multicultural team of authors has produced "Hand in Hand: Helping Children Celebrate Diversity," a resource for children in grades 3-6. Co-published by CRC Publications and Reformed Church Press, Hand in Hand is now available for use in church school, day school and home-school settings. The resource uses art, drama, music, games, computer explorations, Bible and culture-based stories and field trip opportunities, to help children respect and celebrate diversity among people while affirming their unity with others in Christ. Call CRC Publications at (800) 333-8300 for more information.

Photographs available in this issue of ENS:

1. Diocese of New Jersey outlines hopes for reconciliation (97-2033)*
2. Browning and Griswold share poignant moment in Chicago (97-2034)*
3. Diocese of Chicago shares its talent with whole church (97-2034)*
4. Chicago seminary dean elected bishop-coadjutor of New York (97-2034)*
5. Anglican Observer at United Nations sponsors forum (97-2035)*
6. Anglican Observer at UN sponsors forum on churches in crisis (97-2035)*
7. Goats help create nature sanctuary (97-2042)*

* This photo is available in color.

The Episcopal News Service is available electronically. QUEST users can join the "Episcopal News Service" meeting to receive full versions of all stories or join "ENS Digest" to receive the digest versions of our news stories. Web users can visit the official Episcopal Church website at www.ecusa.anglican.org.



